

THE
ROANOKE RELIGIOUS
CORRESPONDENT,
OR,
MONTHLY EVANGELICAL VISITANT.

"Gather up the fragments that remain, that nothing be lost."—John vi. 12.
"Many shall run to and fro, and knowledge shall be increased."—Danl. xii. 4.

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TO PATRONS.

The Editor takes this method to inform his friends and patrons, that, for certain reasons, he designs to discontinue publishing the "CORRESPONDENT" after the Twelfth number shall have been finished and published. It will therefore be unnecessary for any of the subscribers to give notice of a discontinuance.

The Postmasters are still requested to keep safe in their office, all such numbers as may not be taken out.

From the Columbian Star.

THE STAR IN THE EAST.

Mr. Editor: Your remarks in a late number of the Star on some of the evidences of Christ's Divine Nature, together with those of your correspondent, "G. H. R." have induced in me a curiosity to examine the subject in question. It is not of sufficient importance to require a long discussion, or to justify much intenseness of feel-

ing. But, Sir, weak and fallacious arguments in theology, however specious and imposing, tend rather to injure than benefit the cause in which they are employed. The evidences of our Redeemer's Godhead are indeed *numerous*, and, as you say, legitimately drawn from scripture only; but the circumstance of their *great number* does not recommend the doctrine to our faith, more than if the number were small. When a preacher produces a *host* of arguments in proof of a favorite sentiment, the multitude frequently admire *his* logical ingenuity, but are not so well convinced of the truth of the sentiment advanced, as when he places before them, in plain Biblical terms, a few strong evidences in its favour, derived solely from the word of God.

How far your correspondent has succeeded in establishing in the minds of your readers, the belief of his tenets, need not now be anticipated. He has certainly given them plainly to

understand, in the first place, that he believes the star which led the Magi to the Babe of Bethlehem was one of what astronomers call the heavenly bodies. It must, therefore, have been a planet, primary or secondary, a comet, or a fixed star. He does not deny the interrogatory assertion, said in your paper of the 13th ult. to have been uttered by him in a sermon, that this star, whatever it was, came all the way *down* to earth to guide the Magi from the east country, and point them to *the* Saviour of the world; therefore, he doubtless still retains the idea. Indeed, in his communication, he has acknowledged that he was "properly quoted."

In the second place, he argues that the appearance of the Star goes to prove Jesus Christ to be God.

Our first inquiry then is, in relation to the kind of Star which appeared to the Magi.

In this, we must be guided more by probability and the circumstances of the case, than by any positive proof. Your correspondent has been pleased to lay great stress upon the opinion of Dr. John Gill, "that indefatigable searcher after truth." The opinions of great men, we know, have powerful influence with many; but as the venerable Doctor, in the subject in debate, has made assertions for which he has produced no proof, either etymological or scriptural, we are at li-

berty to believe that his opinion, like that of others on this subject, was founded on mere conjecture. The appearance of the Star was doubtless *new* and *unusual*, but that it was one of the heavenly bodies, we doubt, for the following reasons:

1. The purpose for which the Star appeared, viz. to convince the Magi that the wonderful personage, of whom they seemed to have some presentiment, had made his advent. How they were induced to expect such a personage, it is not now necessary for us to inquire.—As they were "wise men," (Doddridge translates the word *Magi. sages*) and accustomed to observe the heavens, any thing new or unusual in the upper regions, would attract their attention. When, therefore, they saw the new Star, they readily recognised it to be the Star of Him, whom they were expecting, and a sure indication that the "King of the Jews" was born. The sole object of the Star appears to have been to indicate to the Magi that the expected personage was born in Judea, and to lead them to the spot where "the young child was."

2. This being the purpose for which the Star appeared, would not some extraordinary appearance, other than a real Star, prepared by Omnipotence for present use, in every sense answer that purpose, as well as a celestial body racked from its orbit in the heavens, and

sent *all the way down* thence, to guide a few individuals on their way to the city of David? To suppose that such a body came *down*. involves numerous absurdities. Were it a planet of our system, its huge bulk would have rendered it visible to others as well as to the Magi, and how shocking must have been the effect of bringing two planets so near in contact! Were it a comet, would not the heat of it have set the earth on fire? Were it a fixed Star, how long must it have travelled to arrive at the earth? With the velocity of a cannon ball, it would have taken the one nearest to us, seven hundred thousand years.

Again, to suppose, as some do, that the Star was *real*. but only *appeared* to move in the heavens, and thus, by *appearing* to be directly over Bethlehem, indicating the spot where the child lay, is also wholly inconsistent. For the Magi to see a planet, primary or secondary, moving in its orbit, was nothing new or unusual, but for a planet to move *out of* its orbit, or to *appear* thus moving, is too absurd even for conjecture.—And we know that the fixed Stars, from their immense distance, always sustain to us the same relative position, in whatever part of its orbit the earth may be. The Divine power, we are sensible, is able to produce phenomena in heaven and earth, and we would not be suspected of limiting “the Holy One of Israel.” But, since we

can see no specific object to be attained by the appearance of any other body than one prepared merely for temporary use, we are not induced to believe the theory of G. H. R. that a bright luminary of heaven left its orbit,” &c. What Dr. Gill says of Zoroaster, Virgil, and Chalcidius has no legitimate bearing on our subject, and demands no refutation.

As your correspondent has been pleased to quote Dr. Gill, as though this great man were the *primum mobile* of his creed, we will adduce the names of a few, whose opinions are doubtless worthy of equal respect.—Schleusner, a German Lexicographer, upon the expression in Matthew ii. 2. “for we have seen his Star,” says “vidimus enim ejus stellam, h. e. indicem nativitatis ejus”—*the index of His nativity*. Dr. Doddridge in his paraphrase of the same, says, “for we have seen a *beautiful light*. which we understand to be *his* Star, in the east country.” The 9th verse of the same chapter declares, that “the Star which they saw in east, went *before* them.” He paraphrases the expression thus; “the very same Star, or meteor, which they had seen in the east country, appeared to them again, and moved on before them in the air, till it came down still nearer to the earth, and at length stood directly over [the place] where the sacred Infant was.”

In a note upon his paraphrase,

he remarks, "I say *meteor*, because no *star* could point out not only a town, but a particular house." Mr. Wood, in his Bible Dictionary, supposes this Star to have been only "an inflamed meteor, that moved in the middle region of the air." The same seems to have been the opinion of Scott and Campbell.* We know this to be the sentiment of several men now living, who are well versed in Biblical and oriental literature.

It is not a matter of consequence, however, that we endeavor to prove what this appearance was, so long as it answered the purpose designed. The Bible contains nothing contrary to *true* philosophy, tho' many of its truths are beyond the measure and comprehension of every human system. It is absurd to sacrifice philosophical truth, when nothing requires such violence.

That the *appearance* was a mere "ignis fatuus," or "will-with-the-wisp," has never been asserted.

"That it was "in *appearance*, at least, a real Star, miraculously employed, for a temporary purpose," as you say, we doubt not. And it was such in *appearance* only.

With regard to the evidence which the Star affords of the character of the Saviour, we do not conceive that it has the least weight in proving His divinity. The Magi "worshipped Him," h. e. as Dr. Gill says, as King, agreeably to the

custom of their country, "giving him the same civil honour and respect, as they were wont to do to their own kings and princes." "They bowed before him." To this opinion, agree the learned authors above quoted. The Magi seemed to have no proper idea of the true character of the child.

The plain statement of the case seems to be this:—The miraculous appearance of a new light served as an index to guide the *sages* to Bethlehem, but affords no evidence of the Divine Nature of Him, "who was born King of the Jews." It may be employed as an argument to convince the Jews that the promised Messiah has come; but the use of it as a proof of Christ's Divinity is not supported by scripture, and is "False Philosophy."

ZETHAR.

* Justin Martyr, and others of the fathers, in early ages, when the science of astronomy was unknown, embraced the theory of your correspondent. Hugo Grotius fell into the same error.

From the New York American.

ELECTION OF A POPE.

We translate from the Paris Constitutionnel, of the 30th of August, the following historical details as to the election of Popes, which, in actual circumstances, seem to us of interest.

The election of a Pope is an important affair in Christendom. The manner of giving a head to the church has, like all other earthly things, undergone changes. The first four Popes designated their own successors;

after that, the clergy of Rome rendered themselves masters of the election. The Emperors of the West, the Greek King, the successors of Charlemagne, afterwards obtained a share in the election; but the Romans, gradually shaking off their dependence on the Emperors, no longer invited the foreign ambassadors to the election of the Popes.

The clergy of Rome began insensibly to deprive the people of the share which they had till then in the election, and excluded them entirely towards the middle of the 12th century; finally, thirty-six years after, the Cardinals began to arrogate to themselves exclusively the right of electing.

As soon as the holy father expires, the Cardinal *Camerlingo*, in a violet dress, goes to his door; knocks at it three times, with a golden hammer; and at each time calls on the Pope in a loud voice, by his baptismal, family, and papal names. After a short pause, he says, in presence of the clerks of the chamber and the apostolic notaries, who take a formal note of the ceremony, *he is dead then*.—The fisherman's ring is then brought to the same Cardinal, and broken with the same hammer. The fragments belong to the master of the ceremonies. Finally, he goes to take possession of the Vatican in the name of the apostolical chamber, accompanied by the clerks of the chamber, habited in black.

After having established his authority in the palace, he sends his guards to seize the gates of the city, of the castle of St. Angelo, and the other gates; and when he has ensured the safety of Rome, he leaves the Vatican in a carriage, preceded by the captain of the Pope's guards, and having beside him the Swiss who ordinarily accompany his Holiness. When this march begins, the great bell of the capitol is rung, which, as it only rings on such occasions, announces to the whole city the death of the Sovereign Pontiff. Meanwhile, the officers of St. Peter's, with the chaplains of the deceased Pope, take care to have his body embalmed. They afterwards dress it up in pontifical robes, the mitre on his head, and expose it for three days on a state bed.—At the expiration of these three days, it is carried in the evening to St. Peter's, the burial place of the Popes, with the ordinary funeral pomp.

The corpse remains exposed for nine days in that church to the view of the people; it is afterwards placed in a cypress coffin, which is closed in one of lead, and finally in a third of pine, and remains deposited in the chapel until a mausoleum can be built for it, or it can be transported where the Pope desired.

In this interval, the Cardinals hold many meetings in order to regulate the proceedings of the Conclave, and e-

lect by ballot the officers who are to do the necessary service of that Conclave. The ninth day of the obsequies, the funeral oration is pronounced in the Holy Church of St. Peter's. The nine days of the Pope's obsequies being expired, the Cardinals assemble the next day at the church of St. Peter, and the elder Cardinal says the mass of the Holy Ghost for the election of a new Pope. Then a prelate pronounces a discourse in Latin, exhorting the Cardinals to choose a person worthy so eminent a place. After which the principal master of ceremonies takes the papal cross. He is followed by musicians, singing *Veni Creator*, and by the Cardinals, two and two, each according to rank, who go personally to the Conclave, which is prepared for them in the Vatican.

The Conclave occupies a portion of the Vatican, that immense palace, of which the name alone inspires respect. It begins at the gallery over the portico of St. Peter, and extends along to the right hand. Thro' the whole length of the first apartment, and of the corridors which traverse it, there are several large rooms, separated from each other by wooden partitions. The spaces between these partitions are called cells; each cell consists of different small rooms and cabinets, each Cardinal has for himself and his *conclavists* one—the chamber which he occupies is only

large enough to hold a bed, five or six chairs, and a table.

When the Cardinals enter the Conclave, they go to the Sixtine chapel. The bulls concerning the election of Popes are there read, and the Cardinals swear to observe them.—Afterwards the Dean of the Sacred College represents to it the importance of following the prescriptions of the bulls. This done, the Cardinals, who wish to dine at their own palaces, are then permitted to leave the Conclave, under a promise of returning there in the evening. The master of the ceremonies then gives them notice that they must not shut themselves up in the Conclave, unless prepared to remain there, according to the ordinances of the bulls, as long as it lasts.

The hour of closing the Conclave being arrived, the first master of the ceremonies rings a small bell, to notify the ambassadors, princes, prelates, and other distinguished persons who may be present, to retire. Every body having withdrawn, the doors and windows are **built up*, except a small aperture for the admission of light. The only communication with the exterior is by means of boxes turning on a pivot, such as are seen in convents. If a Cardinal desire to leave the

* This *building up* is a formality which, according to the Apostolical Constitution, is essential to the validity of the election. Hence great care is taken to keep the Conclave close.

Conclave, either from indisposition, or any other serious cause, it is permitted; but he thereby loses his vote. Those Cardinals who have not gone in, have three days after the commencement of the Conclave to decide, whether they will join it or not; after which they are no longer permitted to do so; but are considered as being at Rome *in cognito*.

The next day, the elder Cardinal addresses a discourse to his colleagues, to exhort them to go seriously to work for the election of a Pope. The same day they begin, and the Cardinals hold their assemblies in the chapel for voting, without discontinuing, morning and evening. The assembly is thus convened. A master of the ceremonies goes through the whole Conclave every morning at 6 o'clock, and in the afternoon at 2 o'clock, ringing a little bell, and exclaiming, *ad capellam, domini*—(to the chapel, my lords.) Every evening, the same master of ceremonies announces with his little bell, the hour of retreat, saying, *ad cellam, domini*—(to your cell, my lords.) There are four acknowledged forms of election, according to different times. The first is by compromise; the second is by adoration or inspiration; the third by ballot, and the fourth by *accessit*, or approaches. The third, by closed ballot, is the form now in use. In the midst of the Sixtine chapel before mentioned, a

long table is placed, having at each end two vessels filled with ballots. Cups to receive the ballots are placed on the table. The Cardinals being all assembled, go by seniority and deposit their ballots, whilst those attending the sick, if any, go to receive their ballots in their cells. All the ballots being given in, one of the Cardinals, the head of an order, that is to say, either a bishop, a priest or a deacon, turns them out on a table, and one of the tellers opens the ballots, and reads aloud the name written on each. Thereupon, the other tellers mark off on the list of the Cardinals, (which lists are daily renewed) the number of votes for each, and he who unites two-thirds of the votes, is reported canonically elected.

There are many circumstances which concur in the choice of such a person for Pope. The sacred college is divided into factions; and according to the number of Cardinals made under each pontificate, is the number of factions. The Emperor, The Kings of France & Spain, and other powers also, have their factions, composed of Cardinals born their subjects. The chiefs of these factions are those whom the King intrusts with his secret. Generally the chiefs of factions are sure of the votes of those depending upon them, and if two or three chiefs of factions, however little numerous, agree, they can control the election. Hence the sovereigns

named, and who take a great part in the election of the Pope, cause the Cardinal whom they do not approve to be excluded; and once excluded from the pontificate, he scarcely ever reaches it. There are only the three crowns above named who have this right of exclusion.—Thus the Cardinal who is charged with the secret of his crown, makes his protest, in the name of his master, that he will not have such a Cardinal, being well informed that he is not well inclined to his interest: but it must be observed, that only one Cardinal can be excluded by each crown.—And here it is that all the Roman policy is displayed; for (for instance) as soon as it is perceived that such or such a power wishes to exclude a certain person, another, not more agreeable, and to whom it is almost certain that a negative will be given, is almost invariably proposed. *

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When the tellers have ascertained that any Cardinal has two-thirds of the votes, then one of them, raising his voice aloud, with a grave intonation, proclaims the name of the Cardinal. In a moment, all the Cardinals on his right and left, separate from him. His consent is then asked to the election which has been made of him, which being given, the cardinals, beginning with the eldest, make their adoration by kissing the foot and then the hand of the elect. Then the

first Cardinal deacon, preceded by the first master of ceremonies, and by the musicians, who sing *Ecce Sacerdos Magnus*, goes to the stand whence the Popes dispense their blessing, in the portal of St. Peter, in order to apprise the people of the election of a Pope, which he does in these words. “I announce to you tidings of great joy; we have a Pope—it is the most eminent Cardinal N. N. who takes the name of N.”—The great culverin of St. Peter is then discharged as a signal to the castle of St. Angelo, which immediately salutes with all its artillery, and all the bells of the city begin to ring. The people tear down the enclosures of the Conclave, and pillage whatever they can meet with; so that whatever the Cardinals wish to save, they take care previously to put away.

From the Columbian Star.

PLEASING INTELLIGENCE FROM BURMAH.

A number of letters have been received in this city, from our missionaries in Burmah, together with Mr. Judson's Journal, up to February 2, 1823. At that date, he was at Rangoon, where he had just arrived from Ava. He found the converts scattered, from an apprehension of persecution, which in fact, they had in some degree experienced. One of the converts, Mah-My-at-la, had died, in the enjoyment of a clear and triumphant hope in Christ.

But, notwithstanding these events, the prospects of the mission are at present brighter than at any previous period. Mr. Judson and Dr. Price were received by the Emperor, at Ava, with much favour. The medical skill of the latter was at first the principal object of attention; but after several interviews, the Emperor addressed Mr. Judson, and inquired his profession and his objects in visiting the country. On being informed that he was a Christian teacher, and had resided at Ragoon, he immediately demanded *whether any Burmans had embraced the Christian religion*. This was a trying question, but it was answered with firmness and truth, in the affirmative. Contrary to the expectations of the missionaries, the Emperor manifested no displeasure. At a subsequent interview, he requested Mr. Judson to give him a specimen of his doctrines, and manner of preaching. This he did, reciting, in the presence of the whole court, the Christian doctrines respecting the character and attributes of the true God.

Mr. Judson had several opportunities of conversing with distinguished individuals on religious subjects; but the person who listened with the most attention, and who seemed to be most deeply affected, was Prince M. a brother of the Emperor.—He was, many years since acquainted with several Portuguese missionaries, and acquir-

ed a taste for European science, particularly astronomy. He therefore frequently conversed with Mr. Judson on scientific subjects; and finding his absurd notions of astronomy give way before the arguments for the Copernican system, he was induced to listen with more attention to the doctrines of that heavenly science, which can make him wise unto salvation. May the Lord

“Smile upon this work of grace,
“If it be indeed begun.”

Mr. Judson succeeded, with much difficulty, in procuring a piece of ground, on which a house was erected, for his accommodation. He at length concluded to return to Rangoon, and if circumstances should render it proper, to remove to Ava. The Emperor gave his approbation to this procedure, and appeared desirous that he should fix his residence at the capital.

These circumstances are certainly highly favourable to the mission. There is the best reason to believe, that no persecution will be experienced from the Emperor. Prince M. assured Mr. Judson, that his brother never would persecute his subjects for their religious sentiments, though he would not, probably, grant open toleration to the Christian religion; but would leave the converts to the regular administration of the local authorities.

CHEROKEE MISSION.

The Rev. Mr. Roberts writes from the Valley Towns, that the mission has some little encouragement, from the manifestation of the grace of God, in the hopeful conversion of two or three of the natives.

“One of them is Wasadi, a full bred, and a member of the National Council. He is totally ignorant of the English language, and what knowledge he has of divine things was communicated to him through the medium of our interpreter, and the portions of Scripture translated into the Indian language. He appears to be an “Israelite indeed, in whom is no guile.”—He feels a great concern for his people, and thinks if they only knew of the Saviour, all would believe. He asked whether the ungodly white people ever heard the gospel. When answered that they did, he was astonished that they could continue in sin and unbelief. He goes about among his people to tell what a precious Saviour he has found. He prays with them, and for them, and persuades them to look to the Lamb of God for the pardon of sin, and their acceptance with Heaven. He says that he used to dread the thoughts of dying, but now his fears are all gone, and he feels very happy. I asked what made him feel so happy? He said, “I am thinking all the time about Jesus Christ.”—When at home, he has worship regularly in his family, morning and evening. May God

make him a shining light in this benighted land.”

A letter from another of the mission family, dated Sept. 6, 1823, states:—

“The week before last, we were favoured with a visit from brethren Mercer and Sherwood, of Georgia. They staid with us five days, examined the children, & preached several times. Brother Sherwood has promised to visit us again as soon as he can make it convenient.

“Our school has been but small since the vacation in July, owing to the prevalence of the meazles among the children. We have requested them not to return until quite recovered.—Some of our pupils who left the school, through the influence of friends in North Carolina, have returned this week, and we learn that more are coming.—Thus the effect of exertions to injure the mission is dying away of itself. The boys belonging to the school improve in willingness and ability to labour on the farm. Mrs. Jones has undertaken the tuition of the girls, and such of the boys as are too small to work.

MAHOMET.

(Continued from page 144.)

The prophetic enthusiasm—the obscurity of his writings—their want of connexion—the miracles with which this extraordinary compilation abounds, produced astonishment in the vulgar, and contributed to excite belief in the imposition, and presently to a firm reliance that

the impostor himself was a prophet sent from the Most High to declare to man the true worship he owed the Deity. The co-operators in this imposture might have exposed it, and ruined all the hopes of this aspiring man, and destroyed the very foundations of this monstrous building, had he not soon sacrificed them to his impious ambition; in order to have no witness of his infernal plot, he had all those who were confidants in his projects, cruelly massacred. Thus free from any inquietudes on that head, he gave full play to every kind of excess. His power daily increased; he employed arms, eloquence and artifice, for the purpose of extending his empire; and he carried his imposition so far as to pretend that an angel dictated to him the oracles of the all-powerful under the semblance of a dove, he having a bird of this kind generally upon his shoulder. The epilepsy to which he was subject, contributed to increase the belief in his pretended mission. He easily persuaded a credulous and ignorant people—struck, as it were, with astonishment and admiration at the pretended prodigies which he wrought before their eyes—that, at the sight of the angel Gabriel, he fell into extacies which occasioned those convulsions; while in truth they proceeded from the disease. This ingenious deception was itself productive of most of his disciples; and he carried it on to the very last. Perceiving his end

approaching, he dictated the last chapter of the Alcoran, as though he were inspired by God, and when about dying, he said “he was going to repose in the arms of the Eternal.”

“The dogmas of religion which Mahomet established, gave him an absolute power over the people, and had they not rendered to him a blind obedience, they would have considered themselves guilty of a heavy crime. The profound ignorance in which he kept them contributed much to make them subservient to his wishes.—Hence arose that arbitrary and despotic power which has produced to Mahomet and his successors the riches, the lives, and honor of their subjects, or rather their slaves, springing merely from the will or caprice of the sovereign. The people entirely given up to the pleasures of the senses, and plunged in voluptuousness, have no other delight than in these enervating gratifications; even death itself is not painful to contemplate, since they anticipate the possession of celestial beauties hereafter, if they are obedient to the laws of their legislator. This flattering expectation, united with a firm belief in predestination, gives to them a degree of boldness which no other nation possesses. They are almost unconquerable. Every thing tended to favour the imposition, and Mahomet neglected no means to secure a belief in his doctrines, and to render his power unlimited.

REVIVALS.

Extract of a letter from Raleigh, N.C.

Dear Brother: It would appear unbrotherly in me not to yield to your solicitations, but my reason for not doing it sooner was, that I thought brother Daniel had witnessed the most interesting parts I had. I recollect, however, brother Daniel went out as far as Davidson county, N. C. in March last, and there was much coldness in religion. I went thither in June, and, to my great satisfaction, found that when vital religion was almost out of the question, the minds of the people were roused to hear the word. At Timber Ridge Meeting House, Randolph county, a glorious work had commenced, & more had been baptized in 3 months than had been in years before. About the same time there commenced a work at Abbot's Creek Meeting House, Davidson county, and has advanced rapidly. There had been a number baptized when I was there, and since I have learned the work is spreading powerfully; and many that are small and young are embracing the dear Redeemer. Tongue cannot describe the scene which I witnessed there one day, I will, however, attempt a faint description. During preaching the congregation listened as for eternity; and perhaps fifteen minutes after preaching, one of them began to exhort. If electrical fire had spread over the congregation, they could not have appeared more moved than

at this time. About a dozen began to cry aloud for mercy; many, excited by curiosity, drew near to witness the scene; but, wonderful to relate, before they could withdraw, their strength would fail them, and they would drop down, crying for mercy in the most moving manner; at the same time beseeching Christians to pray for them. Many scenes similar to this occur, and often from four to five possess a hope in the Saviour in one day.

The prospect of a revival at Hester's Meeting House, Granville county, appears flattering; though but few have professed religion. At Bethel, in Person, the prospect is also pleasing.—At Flat River, they are wonderfully blessed with an outpouring of the Spirit. There has been a considerable accession to this Church. On Hyco and Blue wing, in Halifax and Mecklenburg, Va. I saw many mourning for redemption in Zion, when last there; and I hear there has a great stir taken place in the upper part of Halifax and Pittsylvania Counties, Va. In Pitt county, in this state, the attention of the people is so completely arrested, by the preaching of the gospel, that it is not uncommon for from one to five hundred to turn out in the week to hear the word. Many appear truly distressed, and some have professed to know Him, whom to know is life eternal.

This much have I witnessed in North Carolina, and parts of

Virginia which lie contiguous! Permit me, now, to turn to my travels in the latter state, where, notwithstanding their apparent anxiety to hear the gospel, they are almost destitute of preaching in many places; the places I advert to are Mecklenburg, Brunswick, Dinwiddie, Sussex, and Greenville, where preaching is seldom heard; perhaps not more than four or five times in each year. When I hear anxious solicitations for more preaching, and see their flowing tears, when taking leave of those servants of God who visit them, it truly affects me, and I am ready to think, travelling preachers are wrong, to go one after another through the revivals, and never turn their attention to such places.

The Lord hath signally visited North Carolina for three or four years, in places, and I think the time is at hand when he will build up Zion in Virginia.

ROANOKE ASSOCIATION.

On Saturday the 11th of this month, the Roanoke Baptist Association, convened at the Millstone Meeting House, Halifax county, Va. which was their second session this year. Elder Shadrack Mustain preached the Introductory Sermon from 2 Timothy iii, 16. 17.—Letters from thirty Churches were read, and corresponding secretaries from the Appomattox, Country-Line and Strawberry Associations were present and took their seats.

The letters from the greater

part of the Churches, complain of barrenness and coldness in religion: but from about ten Churches the language was quite reversed; hopeful prospects of revivals, and great attention to religion, have taken place the past summer. Forty have been added to one Church, and upwards of twenty to another, with considerable additions to several others. The total number baptized in all the Churches, since last October session, is 144. The preaching of the Gospel at this Association, during the three days of its continuance, appeared to be attended with a Divine blessing. The Lord's Day, in particular, seemed to have had some resemblance of a Pentecost; the most numerous assembly, perhaps ever convened for the purpose of worship in this district, attended preaching with eagerness and solemnity, and we hope that many precious seeds were sown, and much good done.—The Association having gone through the business, dismissed on Monday afternoon. There are belonging to this Association, 51 Churches, 18 ordained Ministers, 3 licensed Preachers, and about 2,500 members in communion. **EDITOR.**

PROFANE SWEARING JUDICIOUSLY AND SUCCESSFULLY REPROVED.

Extracted from the Report of the London Religious Tract Society, for 1825, p. 45.

A carrier, in a large town in Yorkshire, heard his carter one day, in the yard, swearing

dreadfully at his horses. The carrier is a man who fears God, spends his Sundays as a teacher in a Sunday School, and endeavours to promote the spiritual good of his fellow-creatures. — Shocked to hear the terrible oaths that resounded through the yard, he went up to the lad, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added: “*But if thou wilt swear, stop till thou get through the turnpike gate on S—moor where, none but God and thyself can hear.*” He then put the *Swearer’s Prayer* into his hand, and wished him good morning. The poor fellow cracked his whip, and pursued his journey; but he could not get over his master’s words. Some time after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say which he could not get out. At length, his master was so much struck with his manner, that he broke the ice, by asking him if he wanted any thing. “Ah, master,” said he, “do you remember what you said to me about swearing, and the tract you gave me? I was thunder-struck. I went on the road, and I got through the turnpike, and reached S—moor; and there I thought that though I was alone, yet God was with me; and I trembled to think how he had

been with me, and had known all my sins and follies, all my life long. My sins came to my remembrance: I was afraid that he would strike me dead, and I thank God that I have been roused to seek after the salvation of my poor soul.” The master, as may be supposed, was greatly rejoiced to hear the young man’s confession; and it is gratifying to be able to add, that his diligent attendance on the means of grace, and the reformation in his conduct, give solid ground for hoping that he has not only ceased to be a swearer, but a slave of Satan altogether.

Now, let Christians be hence encouraged to reprove vice in the meekness of wisdom. And, if this account should meet the eye of a swearer, may it bring conviction home to his conscience, and lead him to go and do likewise!

LORD CHATHAM ON TOLERATION

In the debate in the House of Lords, on the motion for an enlargement of the Toleration Act in the year 1773, Dr. Drummond, Archbishop of York, vehemently opposing the motion, stigmatized the dissenting ministers as “men of close ambition.”

Lord Chatham replied, “This was judged uncharitably, and whoever brought such a charge against them, without proof, defamed.” Here he paused, but presently proceeded—“The dissenting ministers are represented as men of close ambition; they

are so, my Lords, and their ambition is to keep close to the college of fishermen, not of cardinals, and to the doctrine of inspired apostles, and not to the decrees of interested and inspiring bishops: They contend for a scriptural creed and spiritual worship; we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy.

“The reformation has laid open the scriptures to all; let not the bishops shut them again. Laws in support of ecclesiastical power are pleaded for, which it would shock humanity to execute. It is said that religious sects have done great mischief, when they were not kept under restraint; but history affords no proof that sects have ever been mischievous, when they were not oppressed and persecuted by the ruling church.”

CONFERENCE MEETINGS.

A pious old lady, in a country town, had long been in the habit of attending religious conference meetings; for, like many others, she often found them refreshing and strengthening to her Christian graces, and she knew by happy experience that Christ was faithful to his promise, that “where two or three are gathered together in my name, there am I in the midst of them”—and she thought (differently from many cold professors) that it was a privilege to be where Christ was. It happened, however, as in many other places, religion had got to a low ebb—the ways of Zion

mourned, because few came to her solemn feasts—the love of Christians had waxed cold—the wise and the foolish were alike asleep, and they gave up conference meetings entirely.—I am inclined to think, however, that it was because they gave up these meetings, and neglected other duties, that they became so cold and stupid; be that as it may, the good old lady could not bear to give them up; she spoke to one and another of the brethren to introduce them again—but with one accord they replied, we have worn them quite out, nobody will attend.—Not satisfied, the old lady said she would go, if nobody else went. Accordingly, the next Wednesday evening she took her hymn book, and walked some distance to the school-house, where the meeting used to be held—here she prayed and sung and prayed. On her way home she stopped at a neighbour’s house to rest her. “Where have you been?” said the neighbor. “Why, I have been to conference.”—“To conference! I did’nt know there was one; who was there?” “O, God was there, and I was there, and we had a good conference, and there is to be another next Wednesday evening.” Accordingly next week the old lady went as before; but what was her joy and surprise to find the house was crowded! Her pious zeal had admonished professors; Christians were alarmed; and verily God was there, and from that time has been carrying on a glorious work of grace in the place.

We are informed by Pliny, that writing on lead was of great antiquity, and came into use next after writing on the bark and leaves of trees, and was used for recording public transactions. Job wished his words written with a pen of iron and lead, in the rock, &c. Mr. Ch. Thompson, in his translation of Job xix. 24, has the expressions, "O that my words were written and recorded in a book forever! That they were graven with a graver of iron *on lead*; or on rocks."

When queen Caroline, who honoured the integrity of Whiston, a celebrated mathematician and divine, desired him to acquaint her what was particularly found fault with by censurers of her conduct; he replied, that her habit of talking at chapel was mentioned with disapprobation. She promised amendment, and wished him to point out any other faults. "When your majesty," said he "has amended this, I will tell you of the next."



FROM PSALM XC.

O LORD, thou art our home, to whom we fly,
And such hast always been from age to age;
Before the hills did intercept the eye,
Or that the frame was up of earthly stage:
The line of time, it doth not measure thee:
One GOD thou wert, and art, and still shall be.

Thou carriest man away as with a tide;
Then down swim all his thoughts that mounted high;
Much like a mocking dream that won't abide,
But flies before the sight of waking eye;
Or as the grass, that cannot term obtain
To see the summer come about again.

Begin thy work, O Lord, in this our age;
Show it unto thy servants that now live;
But to our children raise it many a stage,
That all the work to Thee may glory give.
Our handiwork, like to the fruitful tree,
Let it, O Lord, be bless'd—not blasted be.